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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

MUHAMMAD THE PROPHET OF PEACE*

(BY KHAN BAHADUR ABUL HASHAM KHAN CHAUDHRI, M.A.)

بسم الله الرحمن الرحيم- يسبح لله ما في السماوات.....العزيز الحكيم-

In the name of God the Kind, the Compassionate. Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

He it is who raised among this illiterate people an apostle from among themselves, who recites to them His signs, and purifies them, and teaches them the Book and the Wisdom, although they where before (this) certainly in clear error.

And among others of them who have not yet joined them ; and He is the Mighty, the Wise.

Before I begin with the subject-matter of my lecture of to-day I wish to remind you in a few words the genesis of this annual institution of the Prophet Day lectures. Those of you who have had the occasion to attend these lectures of the last two years might remember that these lectures were initiated by

* Address delivered on the occasion of the Prophet Day on November 24, 1935 in the Dacca University. The suggestion about the creation of an Inter-Communal Amity League made in his address by Ch. Abul Hasham Khan deserves serious and sympathetic consideration by all those who wish to see the curse of inter-communal animosity and hatred disappear from our country.—*Ed.*

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اولم يروا ان اللہ الذي ..... على كل شيئ قدير۔

"Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things."

The same teaching is stressed elsewhere where God says:—

يا أيها الذين آمنوا استجيبوا لله ..... لما يحييكم۔

"O you who believe! answer the call of Allah and His apostle when He calls you to that which gives you life."

And as to those who cannot or will not believe, no sword is offered to them but only the recompense of their work.

يا أيها الكفرون ..... لكم دينكم ولى دين۔

"Say: O you who do not believe (in my message) I do not serve that which you serve. Nor do you serve Him Whom I serve. Nor am I going to serve that which you serve: Nor are you going to serve Him Whom I serve: You shall have your recompense and I shall have my recompense."

It is in this spirit of live and let live that the Holy Prophet would preach his religion. He never expected that the whole world would accept the religion preached by him however much he desired it or strove for it. Such perfect uniformity is not in the Divine order of things:—

ولو شاء اللہ لجعلهم أمة واحدة ..... ولا نصير۔

"And if Allah had so wished He would surely have made all men a single community, but He makes whom He pleases enter into His mercy and the unjust shall have no guardian or helper."

And as for difference of opinion he would consign the decision to God:

وما اختلفتم فيه من شيئ ..... واليه انيب۔

"And in whatever matter you disagree, the judgment thereof is in Allah's hand; that is Allah, my Lord, on Him do I rely and to Him do I turn (for shelter) time after time."

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A Prophet of Peace. His God is Salaam—Peace. His goal is Dar-as-Salaam—the Abode of Peace. His salutation is Salaam—Peace be on you. In the present dark days of our country and of the world when there is all round such a prevailing want of peace, the only teacher who can evidently solve our problem is the Prophet of Peace—Muhammad—peace be on him.

He did it once thirteen hundred years ago in Arabia, when that unfortunate country was the scene of internecine quarrels and was the object of contempt of the surrounding nations proud of their culture and civilization. His acceptance raised that country to the pinnacle of spiritual height and power and glory. He will work the same transformation now again for our unfortunate Motherland no less a prey of communal outbreaks and internecine wars and dishonoured both at home and abroad. It is a promise held out in the Quranic verse I recited in the beginning of my lecture: God raised His prophet among the ignorant people of Arabia and was to raise him again among other ignorant people who were not yet born. In fact, it was the same promise as was held out in the Gita, भशुदाधि पूजपूज (Sambhabami juge juge). The same Spirit of Truth appears and reappears in different forms according to the needs of the age. He has appeared now in the form of Ahmad the Messiah, the Counterpart of Muhammad, the Counterpart of Krishna, the Counterpart of Buddha and of all the Divine Messengers and his acceptance will bring about the same regeneration for humanity, which the acceptance of his several prototypes did for their respective generations. All praise be to God and peace and blessings be upon His Prophets!

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MANKIND NEEDS MUHAMMAD*

(By Mr. P. K. Guha, Professor, Dacca University.)

I consider it a proud privilege to be associated with a sacred function like this. The institution of this system of Inter-Communal Amity Lectures entitles the Ahmadiyya Movement to the gratitude of all sincere well-wishers of mankind, and while participating in a course of these lectures one naturally feels greatly elevated. However incompetent he may be to make any contribution to the deliberations of the day he is stimulated by the thought that he is seeking to further a great cause—there is none greater or nobler than it at the present moment.

If there is one message, more than another, that is an imperative necessity of the modern age, it is a message of harmony and peace In all quarters of the globe, and in all spheres of life, mankind is being rent asunder by a blind jealousy, suspicion, an insensate hatred and animosity, and there is a need for a powerful solvent of the wicked passions that are creating an artificial cleavage between man and man and turning what should be a lovely paradise into a hellish battle-field. Man now feels painfully forlorn, he suspects the motives of his fellow-men whose love and good-will are the only support and solace in his dreary passage through life. In this state of confusion and despair he naturally yearns for the inspiration of a teacher like Muhammad, the watchword of whose creed is Universal Love and Peace—the Fatherhood of God and the Brotherhood of Man.

To the votaries of other faiths he said, "God is your Lord and our Lord—we have our works and you have your works—between us and you let there be no strife—God

* Mr. Guha presided at the meeting to celebrate the Prophet Day in which Ch. Abul Hasham Khan gave his learned address which is printed elsewhere in the present issue.—*Ed.*

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will make us all one—and to Him shall we return—Our God and your God is one, and to Him are we self-surrendered."

At the magic touch of such a message all clouds of misunderstanding and prejudice tend to disperse, and we feel impelled to cry out, with a slight variation of the language of the poet ;

"Muhammad, thou shouldst be living at this hour,

Mankind hath need of thee."

But he is living with us and with the same vitality as while in flesh. A great teacher like him never dies. His message, his precepts, his example, will be keeping him eternally alive. And what a special aptness there is in his being called a prophet ? For did he not prophesy thirteen hundred years ago about all the problems that would face man in the course of ages and did he not provide an adequate remedy for them all ? There has not been one humane ideal one beneficent social theory, one progressive and liberal law that was not anticipated by him. Humanity in warfare, the rights of man, liberty, international law, the emancipation of slaves, the rights of women, poor relief, and above all democracy—perfect equality between man and man, between man and woman—everyone of these modern ideals was envisaged and actually realized by this great Prophet of God.

" From to-day all distinctions of nation and race are obliterated. There shall be no superiority for an Arab over a non-Arab, neither for a non-Arab over an Arab. The basis of superiority henceforward shall not be the descent, lineage or pedigree of a person but his deeds and actions. All of you are the sons of Adam."

What an inspiring vision of a vast brotherhood of humanity ! We can do nothing better than bow down our heads in reverence before such a prophet and make it our mission in life to realize the truths of his message in the heart of our hearts

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and shape and mould our personal and social life in accordance with it.

The sovereign remedy for the disintegrating forces that are sundering us to-day is the bond of spiritual kinship such as can come to us only from true religious faith. To-day the holy name of religion is being desecrated in the arena of communal fights. But that is due to an utterly wrong perspection, a totally blurred vision of the inner truth. All religions are fundamentally one—the adherents of different faiths are all engaged in the quest of the same Holy Grail—they are all gropers in the dark seeking the same Light. Only the paths are different. It is the failure to perceive the one behind the many that is leading to the sinful and blasphemous use of the name of religion as the battle-cry of human conflicts. What was meant to provide the cement is being employed as the wedge. What is most calculated to inspire us with a sense of kinship with all our fellow-men is being turned to the nefarious purpose of feud and strife. The one serene realm of love and peace in whose ever-hospitable realm mankind could always find a sheltering-ground to fly away from the tearing conflict of selfishness and greed is being itself turned into a scene of the fiercest passions of jealousy and hate. Could anything be more tragic than this ?

But we need not lose heart. The good is the external essence and the evil is only a passing phase. If a perverse misapprehension of the soul of religion has thrown the whole world out of joint, a true understanding of religion will set things right again. Religion alone can cure us of our arrogance and pride, teach us humility, respect for each other's views and sentiments, a spirit of sweet reasonableness and compromise, a power of adjustment to our environments. More than anything else, religion can teach us the art of living together in society. It alone can provide a common formula through which man could realize the ideal of Liberty, Equality and Fraternity. It alone can furnish the solid foundation of social amity—based on the bed-rock of faith and not built on the quick-sands of reason or expediency.

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We should, therefore, all welcome most cordially and give a fair trial to the excellent scheme proposed by our esteemed friend, Khan Bahadur Abul Hasham Khan Chaudhri, to set up a working organization for promoting the cause of inter-communal amity. An intimate association of the followers of different faiths, an appreciation of each other's view-points and the cultivation of a spirit of veneration for the great teachers of all religions are bound to provide an effective antidote to the poison of communal misunderstanding.

Mankind has only to will that there should be no evil and there would be none Let us have faith in ourselves, in our Creator, in His chosen sons—the children of Light—a Muhammad, a Sree Krishna, a Gautama Buddha—who are sent down from time to time to illumine our erring visions, to preach to us the gospel that Love is the law of life and that Peace is nature's holy plan. Let us all seek to realize the essential unity of their teachings and let them be the golden links to knit us all together into a common and loving fraternity, so that the world may come to be inhabited not by Men but by Man—

Equal, unclassed, tribeless, nationless and free.

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ISLAM AND THE LEAGUE OF NATIONS

The recent dispute between Italy and Ethiopia and the failure of the League of Nations effectively to intervene have demonstrated, if demonstration were further required, the entire ineffectiveness of the League as a body capable of guaranteeing that collective security, which alone can be a protection of the weaker nations against aggression by the stronger. The League of Nations was originally formed, at the urgent desire of Dr. Woodrow Wilson, then President of the United States of America, with a view to ending all wars and making the world safe for democracy. It was forced upon a manifestly unwilling Europe, and accepted by the Allies, unwillingly and unbelievingly, but as a sort of reward to America for her intervention in the Great War on the Allied side. The United States of America, however, were not thankful to Europe for this gift, for the United States Legislature definitely refused to ratify the participation of the U. S. A. in the League Covenant, and America remained, and still remains outside the League of Nations. Once formed, the League placed itself definitely in the hands of the big, imperialist powers, by placing on its statutes a restriction against its authority to interfere in the " domestic affairs " of member States, a provision which definitely confirmed the tutelage of the provinces held by member States.

Since then, the League of Nations has definitely shown itself unable to control the imperialistic ambitions of its bigger member States. It was unable to restrain Japan from virtually annexing Manchuria and by demilitarising northern China paving the way for its virtual annexation, *via* the establishment of an autonomous State there. Recently the League failed ignominiously to prevent Italy from launching a war of aggression against Abyssinia ; and it is more than probable that before this article is published, the League will have failed to prevent France and Britain from imposing on Ethiopia the most

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ignominious peace terms.* In fact, the League has, from its inception, most conspicuously failed in its main object, that of the prevention of war by the creation and maintenance of collective security.

Failure of the League

That the League has thus failed of its main purpose is generally admitted, even by powers like Britain which still continues to pay lip-service to its aims and objects. That Britain admits the failure of the League is implicit in the fact that, side by side with her efforts as a member of the League to bring pressure on Italy through the application of the economic sanctions, she, along with her old ally France, has been negotiating with Italy for a separate peace, based on the dismemberment of Abyssinia. If Reuter is to be believed, the reason for this attitude of Britain is that she is not prepared to face Italy's threat of war, in the event of the continued and stringent application of the economic sanctions—the military sanctions and the blockade neither Britain nor France ever had the faintest intention of applying to Italy. This means, if it means anything, that neither Britain nor France has any faith in the principle of collective security, or at any rate they are by no means satisfied that the League is in a position to enforce it. In this, Britain and France are right. The League never provided collective security, nor has it ever had the means, of guaranteeing such security. Had it possessed such means Japan would not have been able to defy the League over the Manchukuo issue, Germany would not have dared to re-arm in the face of the Versailles Treaty, nor would both these powers have seceded from the League The failure of the League to create and maintain the principle of collective security is not due, as some people, Mr. Wells among them, think, to the fact that it has no international army at its back, no armed force wherewith to enforce its commands. In the first place none of the big member States would for a moment be a party to arming the

*World opinion has since compelled France and England to throw the proposed peace terms on the scrap heap. This article was written when the now defunct Laval-Hoare peace terms were published.—*Ed.*

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League with such powers ; and in the second place, so to arm it would be to create a new military power, which in the present condition of things would be manipulated by one big State or group of States or another to further their own ends One can very well envisage a League army being used to enforce a League mandate on Abyssinia, and cut pieces out of it for the benefit of Italy, France and Germany.

No Real Desire for Peace

No, if the League has been a failure it is because its members have never had any desire for peace or any faith in the Principle of collective security. After the European war, the Powers accepted the League of Nations plan more as a compliment to President Wilson and a sort of *quid pro quo* to America for having joined on the Allied side than anything else. From the beginning the Powers regarded the new organisation and principles with disgust. They were concerned only to manipulate it to suit their own ends, and so to circumscribe its powers as effectually to prevent it from interfering with their aims. We have shown how the great colonial Powers effectively prevented the League from interfering in their imperialistic aims by excluding from its jurisdiction " domestic questions ". Similarly by inventing and introducing into the League machinery the mandate system, the Powers contrived to carve out of the spoils of war new provinces for themselves. And above all, they remained intensely jealous of each other. France insisted on German disarmament and the occupation of the Ruhr ; Germany outwardly consented, but never for a moment ceased to plan for rearmament and a *revanche* which should give her back her old provinces and colonies. To-day, seventeen years after the conclusion of the Great War, Europe and the world are again in a turmoil from which may well arise a world war more bloody than the last, with the League powerless to avert it.

The failure of the League to achieve the laudable ends for which it was planned and set up, lies in the essentially

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unpeaceful spirit of the nations who are its members Not one of them, in spite of all the talk about the peace and disarmament, really desires peace. What some of them did want was breathing space in which to recover from the devastation of the war, and re-arm. They have had that breathing space and now for all they are concerned, the League may be dissolved.

The Islamic League

The League in other words has failed because it was based not on a spirit of brotherhood but one of hatred and distrust. Very much otherwise was it with the plan for a permanent organization for the maintenance of peace and the substitution of arbitration for war which Islam provided thirteen hundred years ago. Islam then laid down a basic principle for the practical settlement of international disputes so that all dangers to peace might be effectively averted and the concord of mankind be not disturbed. Islamic teachings comtemplate a body like the League of Nations. The Holy Quran says : " If two Muslim nations fall out, make peace between them. (So that international conflicts be adjusted without recourse to war) But if one of them (disregarding all arbitration and peaceful means) nevertheless attacks the other (and thus imperils vital interests, honour and independence) then all must take collective action against the transgressor " (49 : 9). It should not be supposed that the non-Muslim States are in any way unwelcome or that they cannot participate in this machinery of peace. One of the terms of the treaty of Hudaibiyya was that the non-Muslims could enter into a League with the Muslims and the fact that some non-Muslim tribes actually did so at that time makes it clear that there is nothing to prevent non-Muslim States from becoming members of such a League.

Islamic conception of a League of Nations

For the settlement of international disputes Islam lays down rules which contemplate a body like the present League of Nations ; only this League of Nations does not yet embrace functions which Islam enjoins on such a body.

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the Ahmadiyya Movement in order to undo the effect of the poison that had crept into the relations between the different communities in India for the last few years. The present Leader of the Ahmadiyya Movement deserves the thanks of all well-wishers of our Motherland for the initiative he took in the matter, and it is only right that other lovers of the country should now come forward and take up this work of communal amity which admittedly is the corner-stone of all schemes of nation-building. The lectures were held for the first time in 1928 in all important centres, where there are members of the Ahmadiyya Movement. In Dacca they were held for the first time in 1933. Representative members of the Hindu and Brahmo and Moslem communities have given the Movement their cordial support; and it appears to me that the time is now come when something more tangible than mere pious expression of opinion should be done to give the Movement a real start. Dacca can easily give the lead to the country in this matter. For, as my friend Mr. Phakirdas Banerji of the Teachers' Training College wrote in 1933, "Dacca, the Metropolis of East Bengal, may be regarded as having a special fitness for this honour. For here, in this meeting place of many cultures, this land of idealism, free thought and religious tolerance, is the centre of gravity of the intellect of Bengal. If our educated men, and particularly our educated youngmen, will actively help the Movement we shall have turned a new leaf in the annals of our country and the dark days of communal animosity will shortly be a thing of the past." He went on to make a special appeal to our educated women. "Our special appeal," he said, "is to our educated women. They have just begun to take part in the public life of the country. Is it too much to expect," he said, "that it will be their first public act to exercise their angelic influence to quell the passions raised by men's selfishness, jealousy and greed?"

The country is passing through a bewildering maze of political readjustments. The Shuddhi and the Sangathan Movements in the Hindu camp and the corresponding Tabligh and Tanzim Movements in the Moslem camp, the

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The Holy Quran says :—

"If two Muslim nations fall out, make peace between them (*i.e.*, other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them nevertheless attacks the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah (*i.e.*, till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity, for God loves the just)." (XLIX : 9.) This verse lays down the following principles for the maintenance of international peace :—

As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin to quarrel, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them. The other nations should, without expressing any opinion as to the merits of disputes, call upon the parties concerned to submit their differences to the League of Nations, and

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should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If either party refuses to accept the award, the nations composing the League should make war upon it, till it makes submission, and when it does so they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For if the nations composing the League, were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the arbitrators themselves, they would be laying the foundations of mutual dissensions and jealousies, and the League would not be able to command the respect and sympathy of the peoples of different nations. Their final award should, therefore, be confined to the original dispute between the parties and should not travel beyond it.

Spirit of Peace

From this it will be seen that the League of Nations conceived by Islam is a far more effective machinery for the establishment of collective security and the substitution of arbitration for war as a means of settling disputes than President Wilson's League of Nations. It is due to the spirit in which it is conceived and which knows no distinction between small and great, weak and strong, coloured and white, but regards all men and all nations as equal. Under the Islamic League, it would have been impossible for Mussolini to have justified his act of aggression by referring to the Ethiopeans as an inferior race of black barbarians, since Islam recognises no distinction of colour or race and for Japan to have annexed Manchuria.

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BUDDHA THE ENLIGHTENED

(By Mr. MUHAMMAD HUSSAIN, B. Com.)

"God is in His Heaven and all is well with the world" is a well-known ecstatic exclamation of an English poet. People gifted with Inner Light realise that this earthly planet moves in its orbit governed and controlled by heavenly powers, which throw up now and then some super-man to serve as a link between the Creator and His Creation. When corruption rages rampant, when human affairs go awry, when, in short, the spiritual word is wrenched out of its orbit and is left spinning in the unknown, the super-man appears and with his Herculean labour washes clean and pure the Angean stables of spiritual sores and moral monstrosities. He, to say the least, brings cosmos out of chaos. The whole human history is interspersed with the glorious rise of these super men, who have been known by different appellations. Carlyle was not amiss when he said that history is nothing but a biography of great men.

Before Buddha's Birth.

Before proceeding with Buddha's life-story, it is meet to describe the state of affairs which cried aloud for his birth. This would serve as a foil to exalt his mission. He came into the world to break the yoke of Brahmanism and emancipate the grovelling humanity from their vampire-like clutches. He was to the Brahmans as Luther was to Papacy. India was writhing under the lash of sacerdotalism and austerities which the priestly class had imposed upon the people to deaden initiative and ensure its own supremacy. He was, as his mission proves him, more a moralist and reformer than a founder of any religion. It was a paraphernalia of social and moral reforms carried into effect by a crusade against Brahmans, which with the lapse of time hardened into a credal institution and came to be called Buddhism. Had he really inaugurated some definite creed, it would not, after a long lease of life under the patronage of kings, have bean engulfed by the come-back of Brahmanism.

Growth of Brahmanism.

It is a familiar fact of history that the Aryan race had its primeval home in the Table-lands of Central Asia. Sickened by the eternal

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snows and tempted by abundance of material comforts in India, they poured forth into this land in unending hordes and supplanted the aborigines from their original homes. They did not give up their customs and habits in the new home. Their religion was nature-worship, which they followed with a vengeance. Being a white-coloured race, they could not tolerate to have any intercourse with the dark-complexioned aborigines. In order to tighten their grip on the subject race and keep it in perpetual slavery they devised a social system encumbered with inhibitions and prohibitions. As time passed on, there came into prominence a Brahman class which left no stone unturned to establish its own supremacy. The emergence of this class was the beginning of the end of human equality which till the birth of Buddha, like the philosophers' stone remained conspicuous by its absence. Had Brahmanism remained true to Manu's definition, it would, indeed, have been an object of veneration, and there would have been no need of any reformation. It was only when it had lost its pristine purity and became a festering sore corrupting the whole body-politic, that a reformer of Buddha's calibre and fibre stepped on the world stage. Buddhism was nothing else but the renaissance of the old-world Brahmanism. It was an ethical movement. It was an attempt to reform the Brahmans who had arrogated to themselves all divine rights. The man who waged the holy war against Brahmans and 'bore the cross' for the sake of humanity was a feather-bed prince who after his enlightenment came to be known as Buddha—the Enlightened.

Buddha's early life.

Born in the twlight of human history, he can safely be reckoned as a prophet of antiquity. Opinions differ about the exact date of his birth, but consensus of scholarly opinion, records him as the contemporary of Confucius, and holds that he was born in 560 B. C. King Asoka had fixed pillars in all places sanctified by Buddha's visit. It was in 1895 that a pillar was unearthed which revealed the Lumbini Grove as the place of Buddha's birth. The pillar bears an inscriptian definite and clear which dispels all doubts on this score.

The source of all information about Buddha's life is his Life by Asvaghosha. He was born in the royal family of Kapilvastu. His intriguing similarity with other super-men lies in the legend hitherto unrepudiated, that his mother Maya or Mahamaya conceived him in a dream. She beheld that the future Buddha

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descended from the heaven and entered her womb in the form of a white elephant. It is because of this legend that elephant is held in great veneration by the Buddhists. Tradition has it that his mother died seven days after his birth. He was named Siddartha—"the perfection of all things" His birth was heralded by "skyey" portents. "Earthquakes and miracles of healing took place, flowers bloomed and gentle rain fell, although out of season; heavenly music was heard, delicious scents filled the air and the very water of the ocean lost its saltness and became sweet and refreshing." In short, the heaven itself paved his path and conveyed to the people that he was "the rising sun" who was to dispel the cimmerian darkness and illumine the Erebus vaults of Brahmanical gloom. Before his birth there was a prophecy of a Universal Monarch which was fulfilled in his person. The prophecy also related that he would renounce the world and go about in the garb of a monk to extricate humanity from the slough of despond. At the time of his birth, he bore thirty-two auspicious marks which indicated his future greatness.

Legendary pen seems to have waxed eloquent in weaving a garland of super-natural events that are reported to have taken place after his birth. We read in legends that the Chief of the divinities including Indra escorted his soul from heaven to the material world where he was received by four Brahma angels. He immediately uttered the shout of victory. He walked seven steps in different directions and saw no one to rival his greatness. We are again told by the devoted chronologists that the birth of his future wife and also that of the sacred Bo-tree under which he was destined to be enlightened, synchronized with his august birth.

The birth story spun round with the yarns of enrapturing myths is a common factor in the chronological accounts of Great Men who usher in a new era and who, as it were, change the course of events and even make the spheres sing music in their honour.

How Destiny Works.

The father of Buddha ruled over a considerable territory. He knew the whole range of prophecy about his son and tried to accomplish the impossible by thwarting the work ordained by Heaven. He was told that four things—a decrepit old man, a diseased old man, a dead man and a monk, would turn him away in disgust from the world. His father was at great pains to bring him

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up in the lap of luxury and deny him the sore sight of the "vale of tears"—which this world is. He was not allowed to go out of the palatial gardens lest he should hear "the sad still music of humanity." Even outside the palace guards were posted in four directions to clear the way from the four people mentioned above. But these attempts, however elaborate, were quite ineffective to intercept the working of the divinely-ordained schemes. It was all tantamount to striking a blow at water or twisting a rope of sands. The four times that he issued from his palace he was confronted by the four signs. A Tradition relates that every time a *deva*, or angel assumed these different forms, he was overcome by gloom and sorrow. He then realised that the things were not what they seemed. Nothing could drive out the conviction that the lot of man was funereal, and youth, vigour and strength of life all culminated in dissolution from which there was no escape.

The Great Renunciation.

The prophecy came out true. He began to cherish a deep-seated aversion for the world. He resolved to go out into the depths of some forest and realise "the highest immortality" by the practice of penance and austerities. He looked cast-down and dejected. His gloomy impressions were deepened by the sight of a dead man carried to his grave, and the "appearance of the attendant women of the palace whom he finds asleep in all manner of uncomely attitudes." His resolve is made. He pays a final visit to his wife and child who were locked in slumber in the inner chamber. He does not wake them up lest their entreaties and importunities should undermine his resolve. It is said that it was at the age of twenty-nine that he made the "Great Renunciation." He rode out of the city at dead of night. Nothing occurred to stop his voyage on the unchartered ocean of the soul. Neither his horse Kanthaka neighed nor the watchmen woke. Even the heavily locked gates flew open as if by some magic to expedite his migration from the world of matter into the realm of the Infinite.

The Great Struggle.

In the absence of authentic accounts one has perforce to fall back upon what comes along in the form of legendary narrative. It is said that when he was out of the city walls he sent back his horse and his attendant. On his way to some unknown destination, he was greeted by the king of

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the territory (Rajgir) where he was, who hailed him as the future Buddha. The king extorted from him a promise that he would revisit the territory after he had attained enlightenment. The promise made, the Prince, now in the role of an amateur monk was allowed to indulge in his wander lust. His rambles at last brought him to Bel-tree in a village near Gaya, where he joined the company of five ascetics and underwent a breaking course of austerities which well-nigh killed him. But the thing sought for was still far from achievement. The futility of this great struggle convinced him only too painfully that the path of penance would lead him nowhere. As soon as this conviction flashed across his mind, he veered round to an ordinary way of living. His fellow ascetics resented this change and called him an apostate and left his company. Nothing daunted, he pursued his new mode of living on alms.

The Enlightenment.

The prodigal legendary pen again gives a colourful account of the mighty struggle that he had to put up against *Mara*—the spirit of evil, which with vengeance tried to waylay him in his spiritual journey. Allurements and temptations of the whole universe were clustered round him to wean him from his way. Not even a man of great calibre would have resisted them easily but Siddharta did it. He seated himself under the Bo-tree with a heart for any fate. He remained immovable before the slings and arrows of the Evil Spirit. He stood his guard with an unflinching resolve to attain what he was after. He triumphed and *Mara*—the Evil Spirit was discomfited. During the night when he was lost in profound meditation the doors of spiritual knowledge were thrown open to him and he became Buddha—the Enlightened.

Enlightenment marked the termination of the cravings of the soul. The thirst was quenched at last. His spirit body rose phœnix-like from its ashes. A poet describes this state in a highly lyrical and flambuoyant verses as follows :—

Calmed are the clamours of the urgent flesh ;
The tumult of the boastful mind is hushed ;
Cords of the heart are loosened and set free ;
Unfastened are the bondages that bind ;
Attachment and delusion are no more ;
Aye ! there sounds sonorous the Sound
Void of vibration. Verily ! Thy voice
At that evocation the spirit rises up.

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The state of enlightenment has called forth enrapturing verses and prose from poets and philosophers. It comes after a long and dreary period of trials, as symolised by the life of Buddha. But when it comes, it engulfs one's whole being. At first a slight aperture is caused through which the glance of the Absolute filters. As the mind grows the hole grows larger. Each day a wider surface is covered until the whole screen is lost and nothing but the Absolute pervades.

The beginning of his Mission

It is said that after Enlightenment, he passed four successive weeks as a further period of tutelage under four different trees. After this he reached perfection and became convinced of the genuineness of what he had found. During the last week, four merchants visited him and made him a present of food, rice-cake and honey and requested to be accepted as disciples. The request was granted and the devoted merchants became the earliest lay-disciples of Buddhism.

Buddha was yet not clear about his future course of life. He was yet debating in his mind the question of preaching the truth he had attained, when, as legend has it, Brahma appeared to him and induced him to rid the world of the gloom of misery by preaching what he had achieved. He was further directed to preach his mission to the five ascetics with whom he passed his early six years of self-mortification. He went after them and found them in Deer Park in Benares. He gave them a brief exposition of his doctrines which were readily accepted. These ascetics requested the Master to found a Buddhist Order of Monks. The Master complied with their request and accepted them as first *Bhikshus* of the new order.

Nirvana

The founding of the monastic order marked the beginning of the proselytising career of the Master and the disciples, who were sent in all directions to reclaim the world lost in material desires which they believed to be the bane of humanity and an insurmountable obstacle in the achievement of Nirvana which means that state which admits of neither birth nor death and where there is no sorrow or disease—an impassive state of existence, absorption in the Spirit of the Universe. In the Buddhist catechism Nirvana is defined as the total cessation of changes; a perfect rest: the absence of desire, illusion and sorrow; the total obliteration of every

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thing that goes to make up the physical man. It was in the tedious processes of the attainment of Nirvana that the theory of transmigration was enshrined.

Buddha's active life began with his evangelic career. He embarked upon the Herculean task of piety and pity for the groundlings of the earth. The call to work synchronised with the Brahmanical ascendancy. His preaching of human equality and inveighing against worldliness and the inculcation of Nirvana were received with a storm of protests and vituperations. At the first throb of missionary life among Buddha's followers, the Brahmans rose in arms to fight this new menace to their supremacy. Buddha at first found himself in the position of a temperance preacher in the boulevards of Paris. But he had put his hand to the plough and there was no looking back.

Buddhism *v.* Brahmanism

The persecutions that always dog the footsteps of a reformer failed to stem the tide of Buddhism. The masses were groaning under the crushing burden of sacerdotal rites imposed by the Brahmans and were waiting for a reformer to rescue them from their unenviable fate. They heard the clarion call of Buddha and his missionaries and entered his fold by the thousand. The Brahmans fought with their backs to the wall but all to no purpose. Buddhism had come to stay and no hostility or opposition could dislodge it. Buddhism has a twofold aspect—practical and speculative. In its most definite form it was a moral and philanthropic movement. From the religious and philosophical point of view it did not materially differ from Brahmanism. The same dreamy pietism, the same belief in the transmigration of souls, the same pantheistic ideas, the same burning desire for entire annihilation in the Supreme, characterised both.

Brahmanism had lost its positive glory and had become an engine of oppression in the hands of the remorseless class of priests. Buddha stepped on the world stage to dethrone the Brahmans and emancipate the people from the shackles of customs and rituals and create in them a hankering after Nirvana. A meteoric success fell to his lot. His own relatives came to his elbow. Assaji and Maha-Kasyapa were his righthand men. His cousin Devadatta opposed him and attempted even to poison him. But his nefarious plot fell through. He according to the then-current Buddhist belief fell into hell.

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The End

Buddha, as it appears, taught more by example than precept. He did not himself sit tight and made his disciples work. He gave up metaphysical speculation for practical philanthropy. He wandered like an itinerant preacher to relieve misery and teach duties rather than abstruse religious theories. His motto, as he himself is reported to have said, was " Let us then live happily, not hating those who hate us; free from greed among the greedy ..... proclaim mercy freely to all men; it is as large as the spaces of heaven..... ...whoever loves will feel the longing to save not himself alone but all others." His sayings reach the giddy heights of moral glory.

He passed fifty years teaching and preaching. When he was over eighty, he realized that his end was near. He called together his disciples who placed him on a couch spread between two Sala-trees. The trees, it is said, bloomed out of season and scattered flowers on him. The disciples then present numbered five hundred, the most prominent among them was Ananda. He invited the whole assembly of disciple-monks to ask him any question about his doctrine and discipline so that he might dissolve their doubts and inculcate in them the truths of his teachings, which they were to regard as a sacred truth after his death? He repeated his invitation thrice. But there was silence, which as Ananda interpreted to him was an indication that none entertained any doubt about his mission. Thus satisfied with the profundity of their conviction he, it is said, passed through four successive trances and traversing some further stages " he arrived at the cessation of perception and sensation, and thence the Blessed One passed into Nirvana."

After his death

His death like his birth was followed by some phenomenal changes. It was said that the heavenly portents showed that heaven and earth wept with the disciples and the men of Kusanagara where his death had occurred. The noblemen of the town joined the funeral procession and the music which lasted for six days. On the seventh day his corpse was carried by the gentry outside the city for the performance of the final ceremony of cremation. The Chiefs could not set fire to the funeral pyre, until Maha-Kasyapa came and made three circuits round the dead body. After this the pyre spontaneously caught fire, and when the flames had done their work, they died of themselves.

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threat to break away from the Hindu fold on the part of a section of the depressed classes are the many political stunts that have served to divert the attention of the country from the most important and immediate problem which cries for solution. Political power and political privileges can only be exercised by men, but so long as we have not learnt to live at peace with our neighbours, we hardly deserve the honour of that name. Now while politicians, and statesmen will be wrangling about the rights and privileges of parties, cliques and communities, is there no one in the land to think of the higher interests of the nation, those interests which raise men above the level of the brute and the barbarians? What are the Universities there for then? Should they confine their attention to making the future generations efficient captains of trade, industry and manufacture, or statesmen and administrators and neglect to give them that moral and spiritual food which would bring balm to their lives and joy to their homes? Should their research in the libraries and laboratories be restricted to the study of the manners and lives of the past forgotten generations or the behaviour of recondite atoms and molecules and offer us no clue to the solution of the crying problem of the day, the problem of understanding and appreciating our neighbours? Standing in this Central Hall of this University I most fervently appeal to our teachers and students and to all who can rise above the pettiness of narrow self-interest and prejudice, to make a sincere effort to save our Motherland from this canker which is eating into the vitals of her being. I have no doubt that if you only realised the true hideousness of the thing, of this atmosphere of hate and suspicion, which has been stifling the genius and dwarfing the growth of our countrymen, you would quickly respond to my appeal.

As to the exact form in which the work is to be undertaken I am too much of an amateur to make any definite proposal. It suggests to me however that a beginning may be made with the formation of "An Inter-Communal Amity League" consisting of such members as find in the subject a whole-hearted, and not a dilettante, interest, who will make this

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The bones that remained, gave rise to dispute. The Chiefs of Kusanagara advanced their claim which was met by a counter-claim of others. There would have ensued a serious strife but for the effective intervention of *Drona* who got the relics divided into eight parts to satisfy rival claimants. They were carried to different places where a cairn (stupa) was raised to commemorate their burial, and these places for long remained centres of pilgrimage.

Archæological excavations have brought to light many buried relics at different places. The unearthed inscriptions go a long way to lift the veil from the life and the missionary travels of Buddha. The Chinese Buddhist tourists—Fa-Hein and Hiuen-Tsiang who came to India on pilgrimage not only benefited themselves by their holy visits, but they have left a record which no chronologist of Buddha can afford to dispense with.

Propagation of Buddhism

As has already been pointed out the success of this new creed was phenomenal. Brahmanism was for a time totally out of the running and the star of Buddhistic dogmas and doctrines was in the ascendant. The royal patronage that Buddhism received from Asoka and Kanishka fortified it against all storms and tempests of opposition. But Brahmanism was not dead but dormant. It was waiting for an opportunity to sweep away this "upstart" creed root and branch with the lava stream of its old world rites and rituals. The time at last came when Buddhism lost its virility and vigour. The flame of evangelist zeal assumed a duller hue. This was exactly the time when Brahmanism rose rocket like and submerged Buddhism. It was a violent reaction which nothing could resist. It was not long after that the creed was bundled off the stage in India.

Persecuted Buddhist monks and nuns emigrated into China. It is indeed very intriguing that Buddhism had a remarkable success in its land of adoption. It soon had as many converts in China as Confucius. From time to time the followers of Buddha were subjected to harrowing persecution by the Chinese emperors. In the year 845 A. D. two hundred and sixty thousand monks and nuns were forced to return to secular life in China, because they were looked upon as drones and parasites. But this tyrannical policy was reversed in the reign of the subsequent emperors. In

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the 13th century there were in China nearly fifty thousand Buddhist temples and two hundred and thirteen thousand monks. But they constituted a fraction of the professed adherents of the Buddhist faith.

Buddhism in Japan

From China Buddhism travelled into Japan where it still continues to be a dominant creed. But it has a chequered history characterised by fluctuating fortunes. Not only is it the story of a tribal people who accepted a world religion and made it their own, but it is also a record of a struggle between Church and State which has few parallels outside Europe. This parallelism with Europe cannot fail to startle a student of history. The triumphant entry of Buddhism into Japan was followed by a violent tug-of-war between Church and State. The fate of the new religion hung in the balance. There was no knowing whether Japan would turn apostate and become a secular power or become a theocracy like Tibet. After a dreary see-saw the secular power scored a victory over the Church. It was under the leadership of Nobunaga that monastaries were outraged and dismantled. His political designs inclined him to favour Christianity. His successor Hideyoshi followed his policy. But he soon smelt a rat in the intentions of the Catholic missionaries and suppressed them with a heavy hand. Consequently both Buddhism and Christianity fell into disfavour, and a new religion Shintoism—ancestor worship—came into prominence. But Buddhism was too deeply embedded in the warp and woof of Japanese life to allow wholesale eradication. It soon revived as a sort of established Church which made room for both Buddhist and Shinto beliefs. Buddhism was forced to sanction ancestor-worship—a concession and advance to Shintoism to which the latter gladly responded and thus staved off open rupture which might have spelt its own disaster. The happy blending of Buddhism and Shintoism is an apt illustration of the Japanese genius for "combining imitation with transformation." Buddhism as it has already been recorded came into Japan from China, at first through Korea and afterwards by direct intercourse. The official date of its introduction is A.D. 552. But it is quite probable that some form of Buddhism had reached Japanese shores still earlier. An edict of 546 banning big funeral monuments and restricting their size and interdicting human and animal sacrifices at burials is, in all probability, the outcome of the infilteration of Buddhistic ideals.

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The introduction of Buddhism into Japan sets up a baffling problem about the Indian deities which are well-known in Japan but unknown in China. Even Sir Charles Elliot in his classical work "Japanese Buddhism" admits that it is "somewhat difficult to explain the presence of the Indian deities in Japan when they are unknown or neglected in China." This curious phenomenon induces a rather bold belief, that some Buddhist Missionary went to Japan direct from India.

I have quite deliberately devoted so much space to the discussion of Buddhism in Japan, because Japan continues to be its stronghold and it is there that the story of Buddhism reads like a thrilling romance which sets up a startling parallelism with Europe. In Japan it has been both religion and culture. Buddhism refined the thoughts and elevated the morals of the Japanese people. It inspired their art and invented a popular education and taught a passionate sympathy with the living things. But Japan did not suffer her individuality to be swamped by the rising tide of Buddhism.

She can boast of a soul which borrowed much but never lost itself. Buddhism stamped itself broad and clear on the social life of Japan but left the Japanese ideals untouched. It had rather to accommodate itself to them.

Disintegration into Sects

When a founder of any religion departs from the world, there comes into play the widely varying genius of his followers who either out of overzeal or defection bordering on heterodoxy tamper with his religion and sometimes change it out of all recognition. No religion worth the name has been immune from the mutilations and incisions of its followers. The Acts and Epistles of St. Paul present a picture of Christianity which would simply stagger the imagination of one who has studied it only from the four Gospels. Similarly the exercise of rival wits by Sadducces and Pharisees changed the face of Judaism.

Buddhism could not remain intact. It was after Buddha's death cast into different moulds. We have already studied its transformation in Japan. Even in China it underwent a change and new sects cropped up, most notable being Shington and Tendai. Amadism or the cult of Amida (Amitabha) seems to have begun in India, perhaps as a result of the impact of Iranian on Indian thought, but it was in Japan that the cult reached its full stature. Even in India two schools of thought Hinayana and Mahayana with their

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seats in Southern India and Northern India, came to be formed as a result of mutual differences. The followers of the former are atheists, while those of the latter believe in God. It is only the echoes of an academic discussion that linger on Indian horizon. As for Buddhism itself, it has flamed, flashed and faded.

A Critical Survey

Buddhism was good as a reaction against Brahmanism. But it hardened into a new dogma. Its teachings are more morose and depressing than the ecclesiastes of Solomon and the wailings of Jeremiah. There was no definite idea of God which exposes it to the charge of atheism. But profound and impartial critics hold that Buddha was not an atheist as his teachings which have come down to us, prove him to be. The absence of God-idea was due not to any atheistic bias but to the fact that it was taken for granted that the people had decided theistic notions, and that it was only in morals that they were sadly lacking. Hence he levelled his artillery against the prevailing immoralities of his time. But quite innocently he left a lacunæ in his teachings which opened the door to some hostile interpretation and paved the way for agnosticism.

Even those who detect the spark of theism in his teachings must perforce admit that it is walled by some unintellegible philosophical conundrums, and it is next to impossible for an untrained eye to see through them. Unchaperoned by the dominant idea of the existence of an active Supreme Being, the teachings have fared no better than a rudderless ship on an unchartered ocean.

Moreover, the burden imposed by Buddhism is too heavy for human beings. Man is a bundle of wants and desires. He simply cannot crucify them. That a soul must pass from body after body, each subject to disease and misery and death gives but a poor conception of its efforts to arrive at a knowledge of God and immortal bliss. It shows that God is inacessible. Not only that, it shows Him a loveless Being which like a mirage only tantalizes a thirsty seeker and feels pleasure in seeing him go astray. What a poor conception of supernal bliss without love or action or holy companionship! What is Nirvana but a state of nonentity where consciousness is extinguished and inertia that goes on and on follows! What a poor reward for ages of struggle and the final consummation of exalted virtue!

"Buddhism," says the author of its accepted catechism, teaches goodness without a God, existence without a soul, immortality without life, happiness without a heaven, salvation without a saviour, redemption without a redeemer, and worship without rites." It were these defects which precipitated its decay and exposed its failure to exalt its votaries to the higher plan of moral accomplishment.

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ANNUAL GATHERING OF THE AHMADIYYA COMMUNITY

The Annual Gathering of the Ahmadiyya community was held as usual in the Christmas Week from 25th to 27th December. The distinctive feature of this year's Gathering was that immediately after the great Meeting was over, the *Id-ul-Fitr*, one of the Muslims' greatest annual Festivals was held and all the many thousand Ahmadis that had gathered at Qadian for the annual Gathering helped to make it a unique occasion in the history of the Community. "Islam's message to the world is that of Love and Peace" was the substance of that short but extremely invigorating address that the Head of the Community gave on the Id day which was relayed to the huge assembly through a party of young Maulvis who were stationed at short distance from each other.

The installation of loud speakers was another new feature of this year's *Jalsa*. Ladies had their own separate *Jalsa* as usual in which most of the speeches were made by ladies. Hazrat Amir-ul-Momineen, however, gave his address on the first day—25th December. The *Statesman* of Delhi, India's premier daily paper has given a brief report of the proceedings of the different meetings which we give below :

Ahmadis' Mission to the World

"Of all the conferences that take place during Christmas Week, the Ahmadiyya Gathering possesses a peculiar significance. Twenty thousand Ahmadis from all parts of India assemble to listen to the programme sketched out by their Leader which they have to carry out during the year. That this Community, which has religious centres in England, America, Japan, China, Syria, Palestine, Egypt, Java, Sumatra, Mauritius, Nigeria, Nairobi, Afghanistan, Persia, etc., is well organized, is apparent from a visit to its headquarters where during the annual Gathering, arrangements for board and lodging for 20,000 persons belonging to both sexes have been made. Two speeches will be delivered by the Head of the Ahmadiyya community. Dr. Muhammad Sadiq, Maulvi Arif and Sayyad Waliullah Shah, late Ahmadi Missionaries in America, England and the Near East, respectively, and Maulvis Saleem and Shams, newly-appointed Missionaries for Syria and England, will also address the Conference. Sir Muhammad Zafrullah Khan, Commerce Member, Khan Bahadur Nawab Muhammad Din, Member of the State Council, Jodhpur, and Khan Bahadur Muhammad Ali Khan are expected to preside over the different sessions of the Conference. The Head of the Community, Mirza Bashir-ud-Din Mahmud Ahmad, opened the Conference on Wednesday morning with a brief speech. He said that

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God had place upon their shoulders the grave responsibilities with which He had charged the followers of the Arabian Prophet 1,300 years ago, and He had raised the Prophet of Qadian to bring back the erring flock into the Master's fold. "We have," he said, "a great message to deliver to the world, and sooner or later the West shall give it heed and seek salvation under the banner of Islam. The great work we are doing shall startle the world by its wonderful results in the not distant future." Professor Aslam's lecture on 'the philosophers' wrong conceptions about God' attracted considerable attention. He strongly rebutted the current view that belief in God's existence was evolutionary, and vehemently attacked the theories of that arch-apostle of Atheism, Bertrand Russell. He affirmed that belief in God was the corner stone of all religions and was based, not on whim and caprice, but on the personal experience of thousands of God's elect in all ages to whom God had revealed Himself.

Mass Sacrifice by Followers

"Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya community, addressed a gathering of more than 20,000 on the new religious programme of the Community.

"The scheme involves voluntary mass sacrifice which the Head of the Community has long been urging on his followers. In the first place it will seek to eradicate the distinction between rich and poor by enjoining on all a simple and humble mode of life. Then the idea will be inculcated on all that honour is due, not to wealth and greatness, but to service and piety.

"It will be sought to combat the tendency of the generation blindly to copy Western ways, and Islamic habits and customs will be popularized. Morality will be the first consideration and all relations are to be based on righteousness. The Community is to be prepared for the tribulations and persecutions which its members will have to meet.

"Finally, there is to be a comprehensive scheme for the organized and disciplined preaching of Islam in India and foreign lands. The whole scheme seeks to discipline and train the Community to service and sacrifice so that it may be able to defend itself against its enemies and propagate Islam and Ahmadiyyat. Mirza Bashir-ud-Din Mahmud Ahmad's lecture was received with enthusiasm by the large gathering. Among those present were Sir Zafrullah Khan, Nawab Mohammad Din, Pir Akbar Ali, M.L.C., Khan Bahadur Mohammad Ali Khan, Maulana Abdul Majid and Seth Abdullah Allah Din."

Islamic Conception of a League of Nations

The Gathering came to an end with an enlightening speech by the Head of the Community, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad on 'How to Outlaw War.' He spoke for about three hours on this vital subject and but for the fact that the

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time for breaking the fast had arrived and it was getting dark he would have taken much longer time to finish his masterly oration. The Mirza Sahib began by describing how the League of Nations came into existence and what purposes and objects it was intended to serve and how on account of the defects inherent in its constitution it failed to fulfil them. In spite of the efforts, he said, that Britain and France have made to render the League an effective instrument for preventing war by various Pacts and Protocols it has failed to come up to the high expectations that were entertained about it and America's refusal to join it and Germany's defection and Japan's defiance and its consequent exit and last of all Italy's brutal invasion of Abyssinia flouting Geneva's protests and pleadings, have almost killed it.

The Quran, the Mirza Sahib further said, envisages a League that can not only effectively settle international disputes after they have actually started, but unlike the present League of Nations cuts at the very root of those causes which give rise to them.

He summarised his arguments as follows :—

The failure of the schemes hitherto adopted with the object of promoting international peace and amity is due to the differences between the principles on which those schemes were based and the principles laid down in the Holy Quran for that purpose. These differences relate to five matters :—

(1) Each nation insists upon the observance of the terms of previous agreements entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding between all the nations.

(2) When a dispute arises between two or more nations it is allowed to take its course, and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportions.

(3) Different nations take sides in such disputes and thus promote dissensions.

(4) After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute, and each of them seeks to deprive some personal advantage from the situation of the vanquished nation.

(5) The different nations are not willing to make sacrifices in the interest of international peace.

If these defects are removed a League of Nations could be established on the lines indicated by the Holy Quran, and it is only such a League which can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the good will of others.

Causes underlying International disputes

(1) The real cause underlying all international disputes is that whereas individual conduct is judged by the rules of morality,

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these rules are altogether ignored with reference to national conduct. Till such conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory basis.

(2) The second cause of international misunderstandings is the idea that the religion or the culture of a particular nation is superior to those of others.

(3) A nation's feeling of injured prestige.

(4) Tariff's and a policy of closing by a nation the doors of its country to the nationals of other countries.

(5) The weakness of a country's defences.

(6) Interest.

(7) Covetiousness with which privileges enjoyed by one nation are viewed by others and the attempt of one nation to take undue advantage of the weakness of other nations.

(8) International dislikes and jealousies.

For the settlement of international disputes Islam lays down rules which contemplate a body like the present League of Nations; only this League of Nations does not yet embrace functions which Islam enjoins on such a body.

The Holy Quran says :—

"If two Muslim nations fall out, make peace between them (*i.e.*, other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them nevertheless attacks the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah (*i.e.*, till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity, for God loves the just)." (XLIX : 9). This verse lays down the following principles for the maintenance of international peace :—

As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions.

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In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin to quarrel, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them The other nations should, without expressing any opinion as to the merits of disputes, call upon the parties concerned to submit their differences to the League of Nations, and should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If either party refuses to accept the award the nations composing the League should make war upon it, till it makes submission, and when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For if the nations composing the League, were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the arbitrators themselves, they would be laying the foundations of mutual dissensions and jealousies, and the League would not be able to command the respect and sympathy of the peoples of different nations. Their final award should, therefore, be confined to the original dispute between the parties and should not travel beyond it.

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NOTES AND COMMENTS

Women and the Church

As a sequal to discussions at the last Lambeth Conference, says the *London Times*, the Archbishops of Canterbury and York appointed a Commission to consider the work of women, both with a definite ministerial status and otherwise, in the Church of England. After three years' careful study and the examination of witnesses representing many points of view, the Commission has issued its Report. It is a document of real substance and value. The Commission, on which the Bishop of Carlisle presided, was strong in its personnel, and it is a welcome and remarkable fact that, with the solitary exception of Dr. Matthews, they are unanimous in their findings. Dr. Matthews, though he signs the Report, dissents from its view that on grounds of principle, as well as of expediency, women should not be admitted to the priesthood. The reasons against such an innovation are given by the Report clearly, temperately and in a manner which to most readers will seem convincing. Even Dr. Matthews admits that the time has not yet come for the change, justified though he believes it would be on grounds of principle.

The West has yet to learn that woman is not only unfit to don the robes of a priest, she is equally unfit for several other vocations in which, to the mortification of man, she has usurped his place. The West is gradually relearning the lesson, which it forgot in the storm and stress that almost unhinged the social life of many western countries immediately after the war, that her best place is in the home.

Will Western Civilization Survive ?

In 1932-33 Mr. Bernard Shaw while on a tour of the world, gave before the American Academy of Political Science an address from which we have taken the following quotation :

Within my lifetime our knowledge of history has been greatly extended : We used to be taught that antiquity means the Roman Empire, which had absorbed the Greek City States—with the pyramids of Egypt looking on, and with Jerusalem and a sketchy Babylonian collection of idolators in the hinterland. The one belief that we got out of it all was that modern civilization was an immense improvement on those barbarous times, and that all the white people had been steadily progressing, getting less and less savage, more and more enlightened, until the pinnacle had been reached, represented by ourselves. We are now beginning to have serious doubts whether we ourselves are in any way remarkable or unprecedented as specimens of political enlightenment, for our new knowledge of history tells us that our picture of the past is false. Thanks largely to the

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matter of Inter-Communal Amity the passion of their lives and a religious duty. The work which may be undertaken by such a League may be as follows:—

(1) To cultivate mutual understanding and goodwill between the communities by arranging for lectures such as these on the lives and teachings of the founders of different religions. For, when we come to study these teachers at close quarters we are sure to find that they are merely different embodiments of the same central truth—Fear God and follow His Messengers. The Holy Prophet's teachings are quite explicit on this point. "I am no new-fangled prophet", says he, "All the prophets are God-sent Messengers and Allah is their common Lord, their followers form one common nation." Elsewhere he is even more emphatic:—

ان الذين يكفرون بالله ورسله.....غفورا رحيما۔

"Surely those who disbelieve in Allah and His prophets and (those who) desire to make a distinction between Allah and His prophets and say: We believe in some and disbelieve in others; and desire to steer a course between (this and) that, these it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement. And those who believe in Allah and His prophets and do not make distinction between any of them, Allah will grant them their rewards; and Allah is Forgiving, Merciful." (Chapter, The Women.)

(2) A second work which may be undertaken by such a League is to try to make peace between the communities and to see justice done in case of an outbreak of communal animosity. The League's members may be sworn to observe the rules of justice and fairplay in all cases of communal misunderstanding and not to be swayed by a spirit of partisanship. This has been the bane of all communal relations in this unfortunate country. A communal riot breaks out in Dacca or Kisoreganj or Beldanga and at once the Hindu-managed papers and public men take up the cause of the Hindus and the Muslim-managed papers and public men take

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researches of Professor Flinders Petrie, we know of five or six civilizations which were just like our own civilization, having progressed in the same way to the same artistic climaxes, the same capitalistic climaxes, the same democratic and feminist climaxes as we; and they all perished. They reached a certain point and then collapsed because they had no internal stability. When they grew into huge populations crowded into big cities, the internal strains shattered them, the civilization sank back into primitive life for the survivors. That puts us in a very different mental attitude from our fathers and grandfathers, because what we are up against now is the fact that we too have reached the edge of the precipice over which these civilizations fell and were dashed to pieces. There is no mistaking the situation, the symptoms are the same; the difficulties are the same; and the possibilities of destruction are much greater. Are we going to bridge the gulf or fall helplessly into it ?

It has begun to dawn on the leaders of western thought, though perhaps late in the day, that all is not well with western civilization. But will our youngmen also realise this fact and try to give up aping western ways and mode of living ?

Ibn-i-Saud and the British Government

Apparently the relations between the British Empire and Saudi Arabia are cordial. But a rift seems to have taken place within the lute. Mr. W. N. Ewer lifts the veil from the differences that have spoiled the cordiality of the relations between the two Governments. He writes in the *Daily Herald* of London :—

> King Ibn-i-Saud and the British Government are, and have for some time been, at loggerheads over the ownership of some hundreds of square miles of sandy desert—completely barren, uninhabited except for the occasional visits of nomadic tribes. Nevertheless, the Arabian king is very stubborn in his claim that this desert patch is in his dominions. And the British Government is equally stubborn it its claim that the patch rightly belongs to the British protected princes, whose tiny states lie dotted along the Trucial Coast of the Persian Gulf.
>
> Why should there be any quarrel over such an undesirable freehold property, across which no one has ever troubled to mark out a boundary ? Why has it become as coveted as Naboth's vineyard? The answer is to be found in a single syllable—oil.
>
> We are not quarrelling over the sands of the desert. We are quarelling over the oilfields that may—or may not—lie beneath. There is oil across the Gulf in Southern Persia. There is oil in Kuwait at the head of the Gulf. There is oil in the Bahrein Islands, a little way up the coast. Likely enough, the geologists say, there is oil under the desert lands of Hasa and under the desert lands behind the Trucial Coast. Any way, the chances are good enough for big oil companies to be very interested, for governments to be very interested.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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up the cause of the Muslims and the voice of justice is lost in the wilderness. The only result is that hatred and animosity is intensified and even if the party in the wrong is punished he nurses in his heart a rankling sense of bitterness and injustice. "You must not be the partisan of the wrong-doer" is the injunction of the Holy Prophet :—

ولا تكن للخائنين خصيما۔

Elsewhere the Holy Quran says :—

يا أيها الذين آمنوكونوا قوامين..... .....بما تعملون۔

"O you who believe ! be upright for Allah, bearers of witness with justice and let not the hatred of a people incite you not to act equitably ; act equitably that is nearer to piety ; and be careful of your duty to Allah ; surely Allah is aware of what you do."

Regarding partisanship, Daler hoye larbo, as our friend Mr. G. S. Dutt would put it, the Holy Quran enjoins :—

تعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان .....الخ

"And help one another in goodness and piety and do not help one another in sin and aggression and be careful of your duty to Allah ; surely Allah is severe in requiting evil."

The above injunction clearly defines the limits of human co-operation and partisanship. Man is individually weak. His strength lies in combination. No great work can be achieved without combination and co-operation. But such combination and co-operation have their limits. It is not true to say, "For my party right or wrong." A party created for the purpose of committing sin and aggression has no right to human allegiance. Incidentally the injunction will serve to clear up the misunderstanding which sometime arises from the attitude of the Muslims, "We are Muslims first and Indians next." As will be seen from the above injunction, that to the Muslim mind Islam stands for all Truth and knows no limitation of time or space. Under such conditions I am sure every

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fair-minded man will concede them the right to say that they stand for truth first and all other interests only next. The Muslims are prepared to concede the same right to all other religious communities when they claim their respective religions to be conterminous with truth and not to be limited by space or time.

(3) A third work that may be undertaken by the proposed League, and which will be an open and effective symbol of its mission is to arrange for occasional national pilgrimages. It is well-known how pilgrimage to places held sacred by a people serves to create a spirit of unity and *espirit de corps*. Such pilgrimage has therefore been enjoined by all religions. In India Hindus have their sacred places—they visit Ayudhya, Brindaban, Mathura, sacred to the memory of Sri Ramchandra and Sri Krishna, the Buddhists have their sacred places—Gaya, Rajgiri and Sarnath—sacred to the memory of Gautama Buddha, and the Muslims have Ajmere, Delhi, Panipat, Sylhet and Qadian, only to name a few, sacred to the memory of Hazrat Moinuddin Chishti, Nizamuddin, Buali Qalandur, Shah Jalal and Prophet Ahmad, peace be on them all. Such places are what is called in Islamic terminology شعائر الله signs or symbols appointed by Allah, and proper regard for them is a duty enjoined on every Muslim.

يا ايها الذين آمنوا لا تحلوا شعائر الله۔

"O you who believe! do not violate the signs appointed by Allah." Now if the League would organise pilgrimages by mixed bands of people—Hindus, Muslims and Buddhists—visiting such sacred places in India it would serve as an effective symbol of the new Indian Unity. Nor I think should any orthodox Hindu, Muslim or Buddhist object to such visits. For speaking from the Muslim point of view there is certainly no more objection to visiting the birthplace of Sri Ramchandra, Sri Krishna or Sri Gautama Buddha or some scene of their life-mission, and praying for God's blessings on their souls than in visiting the places associated with the memories of Muslim saints and apostles. And I am

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sure the same will be the view of all rational-minded Hindus and Buddhists with regard to visiting places sacred to the memory of Muslim saints and apostles. Such a movement would, I suppose, send an immediate thrill through the length and breadth of India, and rally public opinion round the League.

(4) Yet a fourth work that may be undertaken by the said League is the rewriting of children's history books. Our president of to-day is a scholar of history and a well-known writer of history books. It is in his power, like that of a legal advocate, to make or mar characters. I am not prepared to enter into a controversy with him on this point, but it is my belief that an historian's pen has often dubbed the devil in the cloak of an angel and the angel in the cloak of the devil. At any rate what I plead for are not the advanced works of research, but history books for children and adolescent minds—that period of life which gives the bent and character to the whole of the future career. I do not say that all our forefathers—Hindus or Muslims—were wholly saints or savages. They were men with both their good and bad traits and it behoves us as their true and loving progeny to forget what was bad about them and to remember their good parts. If some of us has the misfortune to have among his forefathers drunkards and debauchees is it right that he should bruit the news to his children and to the public. If he does so he will be only injuring himself and his progeny. Vain it is in this connection to plead the cause of truth. Truth will take care of itself. Let us not familiarize our children too early with all truth in all its nakedness. We do not do that in our homes nor in the society. We draw a veil of privacy and modesty on many things about us and I plead that in dealing with the past history of our country we should draw such a veil on such portions of it as are calculated to lower it in the love and esteem of our children. I may tell you that here is an acute point where the shoe pinches the Muslims, and I am not prepared to admit that as a nation compared to other nations the Muslims have anything to be ashamed of in their history. But what I plead here is that the Indian is now

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a mixed nation which shares in common the glory and the shame of its past history—be it of the Hindu or the Muslim period. As such I appeal to all writers of students' history books to be considerate and sparing and sympathetic in dealing with the past history of our country. A Muslim would not be worse by learning to admire Shivaji, nor a Hindu suffer by learning to appreciate the greatness of Aurangzeb. In fact, under the new treatment India will actually be a gainer, and our children will learn to be proud of their country and to bear their heads aloft among the nations of the world.

One thing however is important and must never be forgotten if the proposed scheme is to have any chance of success. And that is that the motive behind the movement must be of the highest spiritual value. Any motive of material gain or popular applause or official favour will, I am afraid, frustrate the purpose of the movement and land it in sure failure. 'Poets' have been tried. 'Blank cheques' have been offered. Our memory of the result of such experiments is still fresh. They have only served to aggravate the malady instead of curing it. Our only chance of success lies in our recognition and acceptance of a higher and purer motive. I would put it in the words taught by the teacher whose memory we are assembled to celebrate to-day:

"We believe in that which has been revealed to us and revealed to you and our God and your God is One and to Him do we submit." This recognition of a common object of love and worship can alone provide adequate motivation of this great work of reform.

Such in brief are my suggestions regarding a practical beginning of this most urgent and important work of nation-building and I believe the matter is of sufficient moment to deserve the attention of our University professors and students. I join my friend Mr. Phakirdas Banerji in making a special appeal to our educated ladies for their active help and support in this great work. They have so far succeeded in keeping all their public activities safe from the taint of communal jealousy,

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and may be, in this age of female emancipation, the work of communal amity will be the important contribution of women towards the upbuilding of the future Indian nation.

Having thus finished with this preliminary and main part of my lecture, I now proceed to the topic of to-day's address. In my two addresses in 1933 and 1934 I dwelt upon two aspects of the Holy Prophet's teachings—Muhammad the Modern Prophet, and Muhammad the Deliverer. To-day I propose to consider him as the Prophet of Communal Peace. It is a matter of common knowledge how much Islam has been accused of being spread at the point of the sword. Whatever stray Muslim kings and conquerors might or might not have done to justify the charge—and I do not believe their record is actually worse than those of the kings and conquerors of other religions—Islam as taught by the Holy Prophet is singularly free from any incentive to being spread by force. The command in the Holy Quran is well-known and oft-quoted :—

لا اکراہ فی الدین۔

'There is no compulsion in matters of faith.' Islam is a proselytizing religion. It freely offers to all and sundry the inestimable gifts which it has in store. To hide the truth that one may know is one of the greatest sins. But the way in which the Holy Prophet (peace be on him) would offer his truths to the world may be read in his words :—

یا قومنا اجیبوا داعی اللہ.....فی ضلال مبین۔

"O our countrymen ! accept the messenger of God and believe in Him. He will forgive you your faults and protect you from a painful chastisement. And whoever does not accept the messenger of God, he shall not have guardians besides Him : these are in manifest error."

And what is the reward offered for such acceptance ? Not social privileges, not extra votes in the country's legislatures, nor the liquidation of financial obligations. The only reward offered is spiritual revival and a moral renaissance.